HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

INTERESTING CORRESPONDENCE.

The following highly interesting correspondence was recently laid before the Board of Managers of the Female Anti-Slavery Society of Philadelphia. It was also fully concurred in by them, and ordered to be published in the National Enquirer. We recommend it to the particular notice of our friends in all parts of America and elsewhere.—*Ed. Nat. Enq.*

To Angelina E. Grimke,

From the Corresponding Secretary of the Female Anti-Slavery Society of Concord, New-Hampshire.

CONCORD, N. H. Nov. 1835.

Our very dear Sister:

For as such in the cause of oppressed humanity, and in the love which emanates from the Exhaustless Source, we are constrained to address you,—we, a few females in the far state of New-Hampshire, who have formed ourselves into a society, for the purpose of strengthening our hearts and uniting our efforts in the blessed cause of emancipation. We make no apology for thus addressing you—we feel that none will be needed, abrupt as some might deem this introduction of our humble selves to your notice.—We, who are attached to "the sect that is every where spoken against," are not strangers,—the intervening of a few hundred miles and the lack of personal acquaintance form no bar to communion of feeling and sympathy. We have a community of interests, we have thrown ourselves, as it were, into the common cause, and are "brought near" by some of the holiest bonds of endearment. The persecutions we suffer, and the trials we are called to endure, strengthen those bonds, while they concentrate and augment our efforts, and greatly promote that harmony and unanimity of action, which are indepensable in carrying on so great a work. Was ever the hand of the Almighty more visible than it has been in the progress of this work? In how many instances has that hand restrained the wrath of infuriate but impotent man! And to the astonishment of those who have stood aloof as spectators of the seemingly unequal conflict, (not of opinions only, but of principles,) maintained by a despised minority in numbers on the one hand, and *the people* and the civil authorities on the other, the righteous cause has steadily advanced, and its adherents have increased through the whole length and breadth of our land. Surely "Truth is mighty and will prevail!"

You will permit us, dear sister, to say of your letter to William Lloyd Garrison, the undaunted pioneer in the cause of holy freedom, in this *free republic*, and deservedly dear to all who have followed in the same glorious enterprise, that this letter has refreshed *our* spirits, and inspired us with new courage. Nor us alone has it so refreshed and so inspired, but the thousands who are scattered over our widely extended country, in our proud cities, busy villages, lowly hamlets, and isolated dwellings among our mountains and forests. Yes, even in the rude log cabins on our remote frontiers, are hearts, which in reference to their oppressed and benighted brethren and sisters in the bosom of our own *enlightened* nation, are daily crying, "How long, O Lord, how long?" and these hearts will be animated with new hope and new fervor, while they listen to this cheering, soothing voice of a kindred spirit who seems to have nearer access to the mercy-seat. We would give thanks to Him under whose influence that consoling epistle was so opportunely sent. Be exhorted, dear sister, to continue in this simple obedience;—more probably remains for you to do, and He will give you strength to perform all his requirements.

We cordially respond to all the sentiments expressed in your letter. Thousands, we trust, are willing and "prepared to meet the martyr's doom," rather than give up their heart-adopted principles. They "count *not* their lives dear," they "fear *not* them that can kill the body, and after that have no more that they can do." Mobs do not daunt, reproaches, threats, personal insults, and injuries do not move them. There is an expansive, an elevating power in the grand object of their efforts and their prayers, which lifts them above these trifling circumstances. If they were seeking self-aggrandizement, if they were toiling for the riches, the honors, or the pleasures of this fleeting world, it would be in perfect keeping for them to recriminate and grow angry, or even sink down disheartened under similar difficulties. But they are looking at heavenly things—at the sublime realities of eternity, at the spiritual and temporal interests of millions of their fellow beings, at the highest good of their beloved country, and are they to be intimidated or turned aside from their holy purpose by the raging of those who "are blinded by the god of this world?" No! they will pray for them, that their eyes may be opened, and continue fearlessly on in their own noon day path.

We need but look at the history of the church, from the times of the Saviour downward, to find that it is a history of persecutions. Christianity is a system of reform, and all reformers have encountered pesecution in some of its forms. It is now raging against abolitionists, but it does not take them unawares. It finds them resorting to the throne of Omnipotence for support and direction. It finds them endeavoring "to put on the whole armor of God," that they may stand in the day of trial. Never, O! never, in a single instance may they so swerve from their faith as to take other weapons, but may they trust alone in God. May He be their strength in the day of trouble, keep them steadfast unto the end, and if their lives are demanded, enable them to give them up with joy. If legislative enactments are put forth against us, we must not be dismayed. There is that is higher than the highest human authority—in obedience to Him we shall be safe.

Our Garrison has breasted a most unrelenting storm of popular fury, in a manner worthy of himself and the cause. He has come forth unharmed, and even nerved with new vigor for ensuing conflicts. God be praised for mercies vouchsafed to him in the hour of peril and of trial! for the unshrinking firmness and self posession he so nobly maintained, and for that unutterable peace of soul which enabled him to sleep quietly on "the prisoner's couch of straw." Many "of whom the world was not worthy," have so suffered and so rejoiced. We trust that "prayer without ceasing will be made of the church unto God for him," and for all who "stand in the forefront of the battle," for their spiritual preservation, that they may never for a moment swerve from true christian principles and practice, and may ever be clothed with "charity, the bond of perfectness."

Our sisters in Boston have been wonderfully supported and favored with calmness during the commotion of the elements around them. And so weak woman can be made strong in faith and in the promises of God! Their example is a noble one, and will tend much to the furtherence of the cause.

Towards those who hold their fellow beings as property, we believe there is but one sentiment amongst us, and that is a sentiment of love and brotherly kindness. We pray for them that they may see their sin in this matter, and forsake it, that they may be forgiven. We would not that a hair of their heads should be hurt. And our prayer is also for the oppressed, that they may be kept in patience and made willing to suffer rather than lift a hand against their oppressors. We believe that the "consummation so devoutly to be wished," asks not the shedding of blood. But if blood must be shed, if lives must be sacrificed, we unite with you in the prayer that "our blood may be shed, our lives sacrificed," instead of the slaveholders'—instead of our beloved land being plunged in the horrors of a servile war, for we are with you in the "solemn conviction that *it is a cause worth dying for*."

These times of persecution may indeed be for the purifying of the church. We trust they will be. Then will Zion arise in her brightness, and the hearts of her sons and daughters be made glad when she shall put on her strength and beautiful garments, and incense and a pure offering shall ascend from her altars to the Most High.

Finally, dear sister, farewell. May our Heavenly Father keep us in his love, and prepare us for every coming trial and every coming duty, and grant that our end, under whatever circumstances, may be peace.

In and on behalf of the Ladies' Anti-Slavery Society of Concord.

MARY CLARK, *Cor. Secretary.*

Miss Grimke's Letter

To the Ladies' Anti-Slavery Society of Concord.

THIRD Mo. 16th, 1836.

Respected Friends:

Your truly acceptable epistle was one of the most unexpected favors I ever received, and I trust has been duly appreciated by one who feels herself altogether unworthy of your notice. As those who are laboring in the righteous cause of emancipation, I would bid you "God speed," whilst my heart salutes you "as unknown and yet well known;" whom having not seen, I can nevertheless respect and esteem for that work of faith and labor of love whereunto you have put your hands.

I can respond to the sentiment, "we are not strangers," though personally unacquainted, for as the laws of gravitation in the natural world draw together and unite distant objects, so by the laws of spiritual attraction, hearts which are sundered by distance may be knit together in the bonds of sympathy and love. This union among abolitionists has doubtless been strengthened by the open violence and hidden opposition which many of them have been called to endure, to the trial both of their faith and patience; but I trust it has worked well for the cause, and well for themselves. *Well for the cause*, inasmuch as it has tried the foundation upon which our principles are built, and proved it to be strong enough to bear the flood of contumely, the winds of opposition, and the storms of party rage.—Free discussion is all important to the progress of this cause; it scatters abroad the light of truth in the moral world, just as the atmosphere disseminates the rays of the sun in the physical world. Opposition has provoked instead of smothering it, and may be compared to water thrown on the burning flame, which, if too little to quench, will only feed it and increase its violence. Opposition, impotent to destroy, has only strengthened it, just as the hurricane, which if not strong enough to uproot the noble oak, roots it still deeper in the ground. Hitherto we may say with the patriarch of old—"Hitherto the Lord hath helped us," for opposition to the anti-slavery cause has lengthened its cords and strengthened its stakes, and settled its foundations yet firmer on the Rock. And it has worked *well for themselves*, by producing an earnest desire in many hearts to know whether the principles they advocated were the principles of truth, and begetting frequent and fervent prayer for better wisdom than their own, and a "supply of the spirit of Jesus," lest, while deeply sympathizing with the oppressed, they should fail of that grace which would enable them to pray for the oppressor. It has also tested, in some measure, their willingness to suffer for the principles they profess to hold from a conviction of duty, and manifested to all what manner of spirit they are of.

My heart was indeed refreshed and comforted by the spirit of love which breathed through every part of your letter, and I rejoice, that, among abolitionists, there are thousands who can adopt its language. As a southerner, I cannot be too thankful that they are almost universally advocates for *peace*, as well as *emancipation;* thus affording to the masters the strongest evidence that, through them, they have nothing to fear from insurrection and murder. I think it very important that every member of an anti-slavery society should belong to a peace society also; and allow me, dear friends, in the freedom of the gospel to bring this consideration home to each one of you. Let me exhort you, first to examine the doctrine of non-resistance by the sermon on the mount, and, by secret and social prayer, to seek for that wisdom which cometh down from above, which is first pure, then *peaceable*, gentle, easy to be entreated, full of mercy and good fruits; then look at this subject by the light of our great Master's example; follow him through his life of suffering and contempt, despised and rejected of men, "a man of sorrows and acquainted with grief;" ponder in your hearts those divine precepts which he registered in characters of light and love in his own living experience, "leaving us an example that we might walk in his steps;" and then decide whether christians, under the glorious dispensation of the gospel, can *ever* resist evil, either in an individual or corporate capacity, in private or in public, without swerving from the purity of his example, "who gave his back to the smiters, and his cheeks to them that plucked off hair," who when he was reviled, reviled *not* again; when he suffered, he threatened *not*, but committed himself to him that judgeth righteously, who his own self bore *our* sins in his own body on the tree, that we being dead to sin, should live unto righteousnes; "by whose stripes we are healed." In this instructive passage, we not only see the full force of the example which was left us, but we also learn *why* we are required to follow that example. We are reminded that Christ Jesus our Lord bore *our* sins in his own body on the tree, and *therefore we ought to bear* the sins of our fellow-creatures, according to what the Apostle says: "I Paul was made a minister, who now rejoice in my sufferings *for* you, and fill up that which is *left behind of the afflictions of Christ* in my flesh *for his* body's *sake*, which is the church." There is deep instruction in [illegible] a truth which has been hidden from ages and generations, that the living members of Christ's body have a measure of his sufferings, which *were left behind* to fill up for the church's sake. The Apostles understood the mystery, and so did the noble army of martyrs, and therefore they were willing to *suffer*, without offering the least resistence; but for many years, christians seem to have lost sight of this truth, and, instead of acting out the law of love, they have adopted the law of expediency, and acted out the law of violence. This one important truth I desire to impress upon your hearts, that the church is now imperatively called "to fill up that which was left behind of the sufferings of Christ; "she is called to *bear the sins* of the world, just as the Apostle bore about in his body the dying of the Lord Jesus; never throwing off the sins of the world by retaliation, bearing those sins in meekness and love, and conquering the foes of the church by suffering *for* them, and even dying *for* them, if the surrender of life is required; thus presenting their bodies a living sacrifice, holy and acceptable unto God, which is, and ever will be, the reasonable service of all those who profess themselves to be the disciples of a crucified Redeemer. Suffer me then to suggest, whether the formation of a Female Peace Society in Concord, would not be a valuable auxiliary to the Anti-Slavery Society of which you are members. Several have already been formed in our country; one, about ten days since, in this city of brotherly love, and another, the week before at Newark, N. J., besides two others in New-England. Any information you may desire on this subject, may be obtained, by addressing a letter to William Ladd, of Minot, Maine. He has just left Philadelphia, and carried with him a contribution of $40 from our infant association. No doubt you have heard of his unweaired labors for 17 years, in this blessed cause; and will you not come up to the help of the Lord against the monster war?

But to return to the subject of your letter—Yours is the privilege of laboring in a cause which merits your efforts, and promises a rich reward for all the self-denial you may exercise. You are ploughing in *hope*, and have gone forth with thousands of others to scatter the precious seeds of truth, and may be assured of reaping a rich harvest, for the spirit of inspiration hath declared that "Ethiopia shall stretch forth her hands unto God." Let us examine the text. First, are we taught to whom she will stretch forth her hands for deliverance—to God.—Now look at the West Indies, and see how wonderfully the spirit of prayer was awakened among the negroes, through the labor of missionaries, *before* any effectual measures were taken in England for their emancipation. Look at the southern states, where the religious advantages afforded to the slaves of latter years though scanty, are yet tenfold more than they were wont to be. Are *they* not now stretching forth their hands in prayer unto God, and has not the great prison house of the south been shaken, as with a mighty earthquake? Secondly, we learn what will be the effect of this stretching forth of the hands unto God; they shall be a people. Hitherto regarded as beasts of burden, human brutes, or, at most, a link between the rational and irrational creation, creatures endowed with only a limited share of those intellectual faculties, which the white man boasts as the crown of his being and the rod of his power,—they yet shall be a people, i. e. acknowledged as intelligent, moral and spiritual beings, made of the same blood, fellow-probationers, and heirs of the same immortality with ourselves. And, who, that ponders this part of the mission of our Lord, can, for a moment, doubt the overthrow of slavery? "To proclaim liberty to the captives and the opening of the prison house to them that are bound."—And who that looks well to the signs of the times, does not understand, that the period is rapidly approaching, when the garment of *praise shall be given for the spirit of heaviness*, to the poor degraded slave, and the oil joy for mourning. Who does not see, that the stony heart of the master is even now breaking to pieces, under the reiterated strokes of the hammer of truth; and the chains of his victim are beginning to melt, under the rays of the sun of righteousness as he gradually gains the zenith, and pours his vertical rays upon the moral world?—Who does not see, that the time is surely coming, when "every man shall sit under *his own vine and his own figtree* and *none* shall make him afraid?" Yes *every* man, whether he be descended from *Ham*, Shem or Japheth. Let us, then, labor in the holy cause of emancipation; ever remembering, that if the negro is *too debased* by ignorance to be *freed*, he is *too exalted* by his affinity with God and immortality to be *enslaved*.—Farewell. Be not weary in well doing, for you shall reap, if you faint not.

With feelings of Christian regard, I remain your friend,

A. E. GRIMKE.

Meeting of the Vigilance Committee.

The following extracts from the proceedings of the Vigilance Committee in the city of New-York are taken from the Emancipator of the 15th inst. and cannot fail of enlisting the sympathies of every philanthropist. The abominable practice of kidnapping is carried on to a considerable extent in the city, and it is the business of the committee to watch the movements of the kidnappers, and to aid the victims of their villainy in the defence of their rights. It is said that more colored persons are seized and carried into slavery from the city of New-York according to their number, than from the coast of Africa. Is there not an extreme want of vigilance on the part of the City Authorities?

In a note addressed by D. Ruggles, one of the Committee, to the Editor of the Emancipator, Mr. Ruggles makes the following statements:—

"A man named Tillman has been missed by his distressed family on Long Island, for four weeks. It is supposed that he is kidnapped.

Again: On Friday, the 25th ult., a gang of kidnappers had a boy in irons, on the steam boat Emerald, on their way from Albany to this city. After it was ascertained that the boy was claimed as a slave, the passengers raised such an uproar about it, that the captain was obliged to put the kidnappers, with their prey, on shore at Kingston.

It is also pretty well ascertained that there is, at this moment, a vessel in this port, from the South, after a cargo of human beings! One of the hands, named JOHN PIERSON, was heard to say to a friend of his, whom he happened to meet, and who inquired what he was here for 'O, we've come black-birding again.'

Let parents, and guardians, and children take warning. Our city is infested with a gang of kidnappers. Let every man look to his safety. Look out for the CUSTISES, for WADDY, BARNES, OWEN, RUTHERFORD, and young WOLFOLF!"

At a meeting of the Committee on the 21st ult.

MR. RUGGLES continued. The case of *Jane Green* is familiar to all. It occurred very recently, and has been noticed in terms of strong condemnation in nearly all the city papers. The facts in the case are these: She is about ten years old. She was enticed away about two months since, by a French family of the name of Reveloid. They were suspected, at the time of having kidnapped her, and the neighbors watched them for some time, in the hope of recovering the girl, or getting some clue by which to determine what had become of her, but in vain. At length, about three days before this family were to go the South, they saw the girl there again, and immediately sent information to me.—I repaired to the house at once, and while in the basement saw her in the yard, with one of the children of the family. I then went to the door and rung the bell. A little girl came to it, and when I inquired if Jane Green was there, she said she would see, and told me to stand there at the door. I however followed on, and was soon met by an individual who assured me she was not there—that she had not been there for two months, and was now at such a place in New Jersey, at work for wages, &c. I expressed my regret, &c., and hastened away to get a writ for her rescue. I applied to a lawyer, and after considerable trouble and delay we at length found Judge Ulshoeffer. We could find the recorder but had no confidence in him. Judge U. was at first disposed to refuse a writ in the case, but on learning the facts, he seemed surprised and granted *a* writ. It was, however, too late to answer the purpose.

One other fact. A few days ago, said Mr. R., Mr. Hale, of the Journal of Commerce, told me that he knew there was a great many cases of kidnapping in the city; that he knew a respectable druggist in Pearl street, who was detected, about a week before, in the very act of inveigling a boy away into slavery; and when I asked why he did'nt publish the fact, O! it would'nt do, it was a delicate subject, &c. &c.

MR. GARRISON, next, by invitation of the Chair, came forward to address the meeting, (a meeting, by the way, at which there not less than 500 people of color,) and had just uttered the words, "Mr. Chairman, our friends see then"—when he was interrupted by a burst of applause from all parts of the house. When this had subsided, he continued:

Mr. Chairman, I thank you and your committee for allowing me an opportunity to meet with you this evening. It makes my heart glad to see such a spectacle as this.—*I thank my friends, too, for these spontaneous tokens of their approbation.* Sir, I am a long distance from home, and yet I am at home. Why should it not be so? If it be indeed true that there is home where the heart is, why should I not be be at home here? For here my heart is, and here my friends are. Yes, my friends, and I am glad to see so many of you here, and to look upon your smiling happy countenances.—Let slaveholders say what they will, and let colonizationists say what they will, I am glad to find so many of you out of bondage, and out of Liberia. And I have no fear that you will ever be caught either in slavery or Liberia, even "with your own consent."

Sir, I never see such an assembly as this without thinking of that calumny of slaveholders and colonizationists, that the free people of color are worse off than those in slavery. Worse off! with your bible in your hands, and you wives and children around you! I suppose, then, in order to make you happy, we must go to taking away your bibles, and your children, and your wives, and all you hold dear!

I did not intend to take part in this meeting. I had much rather hear than speak. I could stay here all night to listen to such statements and remarks as have been made. But as I have been requested to say a few words, there are two or three points to which I wish particularly to direct your attention.

1. I have no fear of having my throat cut here; and I see around me a good many friends, too, who manifest no fear for their throats, and yet our opponents tell us, that if they emancipate the slaves, and treat them like men, they will turn short round and cut their masters throats. But ask slaveholders if they'll cut the throats of abolitionists? Oh no, they tell us. Well, why not? O you are their friends, you plead their— turn abolitionists, and they may be assured their throats will be safe enough.

Sir, when I took up the cause of the colored man, I felt that it was my first duty to make myself a colored man. I could not do this fully, for I never had had my back scored up with the lash, or been put on an allowance of a peck of corn a week, or subjected to any of the many bloody inflictions of slavery. But I tried to make myself a colored man in spirit, and to think and feel, and speak and write as a colored man.—And when I did so, why I was denounced all over the land as too severe and harsh, and all that. It was true I had to blow a ram's horn, and it was not very musical, but shook the walls of this modern Jericho, and a few more blasts and the walls will tumble to the ground.

They say, my friends, that we are doing you a great injury; that we are making your condition worse than it was before, &c. Now, you are to be the judges in this case—and I ask you now, "Have we injured you?" [No! no! was the spontaneous response of the audience.] Well, we have caused a great excitement it is true; and you have been called to encounter a storm of bitterness and wrath; but I am thankful that we have had to share it with you. I say, we have caused an excitement, and it may be that slaveholders in some cases have become a little more severe, and prejudice a little more bitter, and your professed enemies have somewhat increased, but the real friends have been multiplying and coming to the rescue. We have laid firm hold of the monster, and that is the reason his eyes glare, and he gnashes his teeth upon us. I allude to this because there may be some among you who, not seeing that all this is the natural result of attacking oppression, may have felt that we are really making your condition, in some respects, more uncomfortable than before. I do not know that there is any such among you. [No, no, not one, was the response from all parts of the house.]

My friends, I am glad to find that you are doing so much for yourselves. It is what you ought to do. There are several reasons why you should do it.

1. You are now watched, and your example has great influence for or against the whole of the colored people in the land.

2. Great efforts are making among the whites for their moral improvement. We (you perceive I speak as a colored man) must try to keep up with them.

3. One bad act done by a colored man is attributed to all. It is not so among other classes; but with us, if one colored man gets drunk, why they say, what drunkards these colored people are; if one of them is insolent, or dishonest, or guilty of riotous conduct, O! they exclaim, what lazy dishonest, and turbulent people they are. ["Yes, yes, that's it," exclaimed one and another in different parts of the house.]

4. Another reason why you should do it, is that you have now hundreds and thousands who are your real friends and are ready to take you by the hand and help you.

5. It is for your benefit too. Every improvement you make, is a nail driven in the

coffin of slavery, and prejudice, and colonization.

6. Your obligations to God require it.—You owe it to Him. He made you, and claims you, and has a right to your services.

Abolitionists are doing much for you, it is true; yet we are not doing as much as we could wish, and the reason is, we must attack slavery first. We can never kill prejudice so long as slavery exists. Our main resources must, therefore, for the present, be expended on this point. So that there is now the greater need of effort on your part, at improvement. We need your aid in this department, so that we shall not be hindered, but helped by your example, in our efforts to destroy the monster slavery. Let us all, then, labor together in this good work. And one thing remember—talk not of Tappan, or Garrison, or Thompson, or Weld, or Wilberforce, or Clarkson, this is God's cause, and he, and he alone will give us the victory.

Remarks were made, and facts stated by several other individuals; among others, Mr. Weld stated the following: He knew a man who escaped from Maysville, Ky., a member of the Methodist church. He ran away from the church, and from slavery, and finally got to Canada: it seems that while a slave he had, by stealth, learned to read and write: so when he got to Canada, he thought it would be sweet to be *received into the church there, and enjoy the fellowship* of Christian brethren. He accordingly wrote a letter to his master, wishing him to get him a letter of recommendation to the church in Canada. There, said Mr. W. there is a question mooted, worthy the casuistry of other days, viz: whether a man, who had taken his own body into his own keeping, was guilty of a disciplinable offence, and if not, whether the church would give such an one a letter of recommendation to another church, as being in good and regular standing!

Mr. Weld stated a number of other facts of thrilling interest, after which Rev. T. S. Wright addressed the meeting. He said he had neither time nor capacity to say all he felt at the spectacle he now witnessed. My brethren said he, let us remember that we have here, to night, the answer to our prayers. We have prayed that God would raise us up friends, and send us deliverance from the cruel prejudices and wrongs that are heaped upon us; and to-night we have the evidence that he has heard our prayers, and will hear us still. O, then, what we want is more of love—more of heaven—more of Jesus Christ—more of the spirit of prayer. I'll tell you, my brethren, what I want. I want you all to go home to-night, and thank God for all he has done, and pray and ask him to do still more, and depend upon it he will hear and answer.

The meeting was then closed by singing the following lines:

O, bless the Lord, my soul,
Let all within me join
And aid my tongue to bless his name,
Whose favors are divine.
Oh bless the Lord, my soul,
Nor let his mercies lie
Forgotten in unthankfulness,
And without praises die.

The committee met again by adjournment, on Tuesday evening, the 29th ult. in the church, corner of Thompson and Houston streets. The house was well filled, and the exercises of the evening of the most interesting character. The meeting was addressed by Messrs. Johnson, Ruggles, Lewis Tappan, Stanton, Dresser, and T. S. Wright.

Mr. Johnson, among other facts, said, there was a mercantile house in this city which engaged men to go to Florida, to engage in some extensive work. Among others they engaged a colored man: he went & when his engagement was nearly completed, he asked for some of his wages, and found that his employer had actually entered into a contract to sell him into slavery. Accordingly, as some of the white laborers, whose term of service was out, were about leaving the place in a boat, he fled to the boat and sought their protection. They had not proceeded far down the river, before the agent, in company with a civil officer, overtook them, and finally, after much difficulty, allowed him to return home only on condition of his signing a receipt in full for his wages. And this man says, that while there he saw a free man, a citizen of New York, in slavery, who had been sold in a similar way some years before.

Mr. Ruggles said he would engage the the attention of the audience but a few moments. To those who had heard the statements of Mr. J., the question would naturally arise, to what extent is this business of kidnapping carried on? He then went into a calculation, showing that more colored persons, in proportion to the whole number, were annually kidnapped from the city of New-York, than from the coast of Africa. He then showed that colonization was a hand-maid to the system of kidnapping. By her cruel laws at the South, and the persecutions of those who took advantage of them, the free people of color were driven out into the free states, and then persons who had known them would come out and arrest them as fugitives; as the burden of proof was on the colored man, they could easily, by means of an accomplice or two, establish their claims, and then hurry the individual away into hopeless bondage.—This was the case with PETER JOHN LEE, who was kidnapped only a few days since, at Sawpits, in the town of Rye. The facts in the case, (as given us by Mr. R. somewhat more in detail than at the meeting,) are these. "On the 26th ult. it was my lot, in company with Mr. E. Johnson, of Rye, to witness a most heart-rending scene. It fell to us to carry to Peter's family the shocking intelligence that the kidnappers had seized and carried him away. It seems that he was kidnapped on Sabbath evening. The actors in the nefarious business were the notorious Boudinot, Nash, John Lyons, and one E. K. Waddy. They seized, handcuffed, gagged, and bound him; and without taking him before a magistrate, or the pretence of a trial hurried him off into slavery. We told the wife the tale of woe, and oh! may I never witness another scene like that or hear again such cries and groans from a heart-broken wife and mother, and distracted children! It was enough to melt a Pharaoh's heart. She told us, in broken accents of grief, the story of their being free, and that it was the cruel laws of Virginia, enacted in 1831, by the influence of colonization, that obliged them to leave their native state, and come hither for a refuge. "Oh!" she sobbed aloud, "kidnapped him! kidnapped my poor husband! Has he gone? Do—do let me see him once more. I waited* for him to come. Oh! Lord have mercy on me, and my dear little children! What shall I do?"

The recital of these facts waked up an intense indignation in the audience, which was not lessened at all in the minds of many of the audience who, at the close of the meeting, had an opportunity of seeing these now fatherless little ones. The good people in the vicinity of Sawpits are somewhat aroused, also. Already a large meeting, we understand, has been held on the subject, and we trust that measures will be taken to bring these land pirates to justice. But to return.

LEWIS TAPPAN next addressed the meeting, and among other facts, stated the following. There was a man in this city, and and he suspected he was in the meeting, whose master, when he bought him, told him that his object was to keep him as a slave, but to allow him to work out his *freedom*, and he made a contract with him accordingly. It was the man whose case was mentioned a few weeks since in the Emancipator, and whose friend advised him, when his master broke the contract, and was about to take him off into slavery, to take a receipt in full for the money he had engaged to pay his master, and to write it once with his toes. His name is Paul. He has a wife, and they are both professors of religion. Well, I have something to tell him to-night, that I expect will make his heart ache. I tell it now, that, if he is here he may look out. It is this. This man, that claims Paul, is a merchant of this city, and has a partner here, and keeps a shop in Maiden Lane, and he has just written a letter to that partner informing him that he can get $1500 for Paul in Virginia, and that he is coming on after him. But Paul, if you are here, don't you be alarmed, he won't be here till Saturday, and you will have a chance to be clear of him before that time.

Mr. Stanton next addressed the meeting, after which a collection was taken. Mr. Dresser gave a brief account of his scourging in Nashville, and the meeting was closed in the usual manner. One *effect* of the meeting may be seen in a "Convert's First Offering," published in our last.

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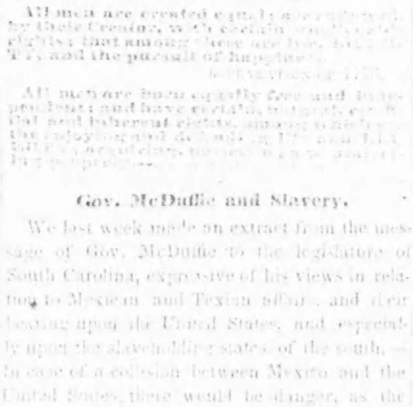
*It seems that she had waited anxiously to welcome his return, ever since Saturday evening, when he was to have brought home with him the fruit of his labor, to procure comforts for his little family.



Which of these systems of slavery [illegible]

HERALD OF FREEDOM.

CONCORD: DECEMBER 24, 1836.

All men are created equal; and are endowed by their Creator, with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain natural, essential and inherent rights, among which are the enjoying and defending [illegible]

Gov. McDuffie and Slavery.

We last week made an extract from the message of Gov. McDuffie to the legislature of South Carolina, expressive of his views in relation to Mexican and Texian affairs, and their bearing upon the United States, and especially upon the slaveholding states of the south.—In case of a collision between Mexico and the United States, there would be danger, as the Governor apprehends—and probably not without sufficient reason—of a servile insurrection in the southwest, which might in its progress pervade the whole slaveholding region, and secure by force to the slaves what is now so unjustly withheld, their *liberty*. In these views, we apprehend, abolitionists will generally coincide, and it is much to be regretted that his Excellency, so just in this respect, should be so exceedingly *fanatic* on the topic of the abolition of slavery. Hear him:—

"I have received from the Governors of several of our confederate States, resolutions on the subject of the proceedings of certain abolition societies organized in the non-slaveholding States, and I now lay these resolutions before you, in compliance with the request by which they were accompanied. Most of them, as you will perceive, are from the legislatures of slaveholding States, and are characterized by a patriotic spirit, and enlightened comprehension of our common rights, and a firm determination to defend them, worthy of the high sources whence they emanate.

I feel constrained, however, to express my sincere regret that notwithstanding the appeal made by South Carolina and other slaveholding States, to the States in which abolition societies were formed, invoking them to interpose their legislative power for the purpose of suppressing seditious machinations against our peace and safety, which were openly carried on under the protection of their laws and sovereign jurisdiction—but three of these States have even condescended to notice this appeal, and not one of them has taken any step towards suppressing the injurious practices of which we so justly complained.

Considering the fraternal spirit in which our application was conceived, and the respectful language in which it was expressed, I cannot but regard the entire neglect with which it has been thus generally treated, as a silent but significant indication of the alarming state of public opinion which already prevails, amongst the great body of the people in the non-slaveholding States, and a solemn admonition to slaveholding States to guard their institutions with sleepless vigilance, and be at all times prepared to defend them, by all the measures and all the means which the emergency may demand. After what has occurred, it will not comport with the dignity of South Carolina, as a sovereign State deeply aggrieved by the practices to which I have referred, to hold any further correspondence on the subject, with those States that have treated our complaints with this total neglect and silent indifference.

It is now time that discussion should cease. 'The argument is exhausted,' and though we may not be called upon to 'stand by our arms,' we should be prepared to adopt efficient and decisive measures for our own security, as soon as it shall be ascertained that the combined guarantees of international law and of our constitutional compact of union, are insufficient to restrain their ferocious spirit of fanatical interference, which is now waging war against our institutions. It is no longer to be endured that the federal compact, which should be a covenant of eternal peace among the States, and a shield to protect their respective institutions from every species of mutual intermeddling, should be used as a constant pretext for this conspiracy against our own lives, our property, and our character. We must be permitted not only to enjoy our rights of property, but to enjoy them in peace and security. It is a gross outrage for one community to attempt to overthrow the institutions of another, even by discussion. If committed by a foreign State, it is a just cause for war: if by a confederated State, it is a just cause of separation.—In either case it is a simple question of expediency to determine when the evil has assumed a character to warrant a resort to the ultimate remedy.

Such is the rapid progress of the spirit of abolition in the non-slaveholding States, that no human sagacity can tell how soon that period may arrive. We fatally deceive ourselves if we suppose its fury has abated. On the contrary, it appears from the annual report of the American Anti-Slavery Society, which assembled at New-York in May last, that the Abolition Societies had swelled in number from 200 to 523, since the report of the preceding year. The Society triumphantly boasts of its progress—declares its reliance on those whom it denominates the 'bone and muscle of society,' the 'hard-handed, clear-headed free laborers and mechanics, of the North,' and that the opposition to the abolitionists is confined to 'the head and tail of society: purse proud aristocrats and pennyless profligates.' It then proceeds with the infuriated zeal, but without the piety of Peter the Hermit, to rally its partizans for a crusade against the fellow-laborers, 'the enemy stands openly before us. His foot is on the neck of 2,500,000 of our fellow-men. He asserts the right to maintain his position and increase the number of his victims. He begs no longer favors from the circumstances of the case.—He boldly avows slavery to be the best condition of the laborer. Such is the enemy we find rampant amidst our free institutions.'

In this strain of insolent assumption, the American Anti-Slavery Society continues through some fifty pages to denounce the slaveholders, for the obvious and avowed purpose of holding them up to the abhorrence of the northern people, confidently affirming that the 'yeomanry of the land will unite in this question, and identify their interests with those of the slave.' That they will throw away political and sectarian predilections, and stand forth on the broad ground of human rights.' And that 'from this class the cause will always gain and never lose, till slaveholding shall be synonymous with ROBBERY in public opinion, as it is in fact.'

I have long believed that while a large portion of the men of intelligence and property in the North, were opposed to every species of interference with the institutions of the slaveholding states, the great body of the people, headed by that class of desperate politicians, who hold that no charters are sacred, would finally rally under the banners of the abolitionists, and carry everything before them in the elections. When this crisis shall arrive, those who now claim for Congress the constitutional power to emancipate the slaves in the District of Columbia, will as boldly claim the same power in regard to the States. Their whole course demonstrates that this is the consummation at which they are aiming. It is neither calculated nor designed to convert the slaveholders, but to unite the people of the non-slaveholding States in favor of the emancipation of our slaves. And it is evident that this would not conduce, in any respect, to the accomplishment of their object, unless by a resort to legislative power or physical force.

Such being the apparent tendency and design of these discussions and proceedings, it devolves upon you to decide what measures shall be adopted to arrest them. In many of the popular meetings at the South, assembled to consider the subject of the incendiary proceedings of the abolitionists, the States in which those proceedings were carried on, were called upon to suppress them by penal enactments, and it was declared that if this redress should be refused, it would be expedient for the slaveholding States to meet in Convention to consider the means of protecting themselves. In alluding to these proceedings at the South, the Am. Anti-Slavery Society exultingly declares that no legislative body in the non-slaveholding States, and but one popular meeting had dared to propose penal enactments against the abolitionists, and yet that the slaveholding States shrunk from the execution of their threatened call of a Convention. This the Society sets forth as one of its signs of encouragement, and adds, 'the threat is grown stale, and its terror can never be restored.' The intention is finally declared of urging upon Congress the immediate abolition of slavery in the District of Columbia, and the hope is expressed that the tables of that body will 'groan with a tenfold weight of petitions.'

It is quite apparent that as long as the halls of Congress shall be open to the discussion of this question, we can have neither peace nor security, and it is still more apparent, that whenever the federal legislature shall usurp the power of emancipating the slaves in the District of Columbia, the only security of the Southern States will consist in promptly and peaceably withdrawing from the Union. With a view, therefore, of warning the people of the North of the consequences of such an usurpation; that they may be restrained from longer agitating a subject so deeply involving our very existence as a people, I suggest to you the expediency of making a solemn legislative declaration, that Congress has no right to abolish slavery in the District of Columbia, and is under no constitutional obligation to receive the petitions of the people of any of the States, praying for such abolition; and that whenever Congress shall emancipate the slaves in the said District, or any of the Territories of the United States, South Carolina, in common with the other slaveholding States, will be absolved from all constitutional or moral obligation to remain any longer in the Union, and may rightfully and peacefully withdraw from it.

While South Carolina is thus indignantly repelling all foreign attempts to violate the sanctity and endanger the existence of her domestic institutions, it becomes her in a peculiar manner, to abstain from every sort of interference with the domestic concerns or domestic controversies of all other States, foreign or confederate. The doctrine of non-interference is one of the most important in the code of international law, and there are no communities on earth who should hold it so sacred as the slaveholding States of this Union. If by their example, in giving countenance to the unlawful enterprises of their own citizens, against a neighboring and neutral power, they should weaken the influence of that principle among nations, they would commit an offence against their own institutions by impairing the sanctity of their surest guarantee against foreign intrusion."

To this highly inflammatory and dictatorial tirade, we append the cool and elevated remarks of a correspondent of the Liberator.—

GEO. M'DUFFIE'S MESSAGE.

The part of this state paper which relates to slavery, though not so inflammatory as the one of last year, contains doctrine which is clearly unsound, uttered in a tone at once imperious and dictatorial. And it is quite time that he should be informed, and the people of the South generally, that any thing proceeding from them in the form of a menace, or an attempt to control the people of the North in the expression of their opinion upon the subject of slavery or anything else, which in the slightest degree goes to abridge the right of free discussion, will only awaken a counteracting feeling here, and produce a spirit of determined resistance.—The people of this part of the country have the same right to put an end to slavery at the South, that they have to put an end to idolatry in India, or superstition, ignorance and oppression in any part of the world, by appeals to the understanding and the heart. And to take away the exercise of this right, Geo. M'Duffie and the South must satisfy us that their institutions and laws in relation to slavery are just and humane; and not assume the position that every state has the right of determining their own institutions and laws, whether these are right or wrong, just or unjust, humane or cruel,—and that the people of no other states have the right to examine and produce a change in them by moral influence, if they are found iniquitous and oppressive. If they interfere with the rights of a race of men who are too weak and ignorant to understand and assert them, they must expect that the people of this section of the Union, who are capable of perceiving the wrong and the power of a combined public sentiment to overthow it, will magnanimously throw their weight into the scale of the helpless and oppressed. And when they leave off doing wrong, we shall leave off interfering—and not before.

As to the menace to secede from the Union, we have always considered it an empty threat resorted to to effect a purpose which they are unable to effect by calm discussion and sound argument, and we have no more belief that they seriously contemplate such a measure, than they do to build a bridge across the Atlantic. Such a measure as this would be an act of political suicide on their part. With a slave population in the midst of them, they are only withheld from insurrection by the hope of emancipation and the dread of being obliged to encounter an external force from the North—surrounded, too, by the Indian tribes who would gladly avail themselves of an opportunity of redressing their wrongs, and regaining their soil,—what would be their situation if unprotected by the North?—And not only unprotected, but in danger of having this very North for an enemy, composed of a body of free, hardy and toil-strung yeomanry, with ample resources, and their strength unshorn by the existence of slavery among them. How could a Southern army, composed of a body of planters, with their muscles unbraced by toil, and brought up in a state of effeminacy and ease, contend with such a force, exposed to the other disadvantages before mentioned?

How, too, would the threatened secession effect the object contemplated? How would it prevent the transmission of publications upon the subject of slavery into the Southern States? The character of these publications cannot be known until they reach the persons for whom they are intended, and the envelope is torn off. And this would be the case as well after the secession as before. The person to whom a publication is directed, can, if he pleases, at the *present* time, instead of reading it, destroy it—and after a dissolution of the Union, he could do no more.

Again, by a provision of the national constitution now in force, however unjust it is in itself, and however great a usurpation of power, *fugitive* slaves may be reclaimed, according to the constrution of the courts. But the moment the Union is dissolved, this provision would cease to operate, and every slave who should make his escape into the Northern states, would, by their existing laws, become emancipated and free. This measure, then, instead of preventing the emancipation, would promote it, and so defeat their object. It would be truly jumping out the frying pan into the fire, to use a homely adage.

I would not, by any of the remarks I have made in this article, be understood as desiring or seeking the dissolution of the Union. On the contrary, I deprecate it as one of the greatest evils that can befal the country, second only to the *perpetuation* of slavery in the United States. But the maxim, 'Fiat justitia ruat cœlum,' I think applicable to this case. And if that deplorable catastrophy should happen, let the responsibility and the blame rest upon the heads of those who might have prevented it, by restoring to the enslaved their rights, and not upon those whose aim has only been to discharge their duty faithfully, fearlessly and impartially.

W. S. A.

Laws ought immediately to be enacted—By Congress, for repealing all laws now existing in the District of Columbia, which deprive any portion of the people of the District, colored or not colored, of equal protection, and their equal enjoyment of those rights which our Declaration of Independence and our Federal Constitution recognize as belonging, inalienably, to every human being. This would include the repeal of that unconstitutional and odious enactment of Congress which authorizes the arrest of alleged fugitives without warrant. By the Legislatures of the States, which will effectually prevent all arrests of persons and searches of houses, without warrant in due form of law, under the pretence of seizing persons "held to service" in some other state, and who are charged with escaping therefrom; which will secure to every person so claimed a trial by jury, and require full proof of the claim, with a proviso, that the presumption shall always be in favor of liberty.

Petition to Congress.

At the request of a friend of Liberty we give below a form of a petition to Congress for the abolition of Slavery and the Slave-trade in the District of Columbia. The blank may be filled with the name of the town or place where the petitioners reside, and there may be added after the word "citizens" the words *and legal voters*, or, *over fourteen years of age*, or whatever else may be deemed material to the petition: Or, the different classes of citizens, male and female, may be designated in separate columns. We would suggest to those of our fellow citizens who have not yet signed a petition, that it is time to be up and doing, and that their wishes cannot be too soon made known to Congress. Several petitions have already been returned to this Office and will be soon forwarded to Washington.

To the Honorable Senate and House of Representatives of the United States, in Congress assembled,

THE petition of the undersigned, citizens of   , respectfully represents—That they consider the toleration of Slavery in the District of Columbia, as inconsistent with justice, humanity, and Christianity.

Your petitioners will not dwell upon the rights of six thousand fellow-men, whom the laws of the United States, retain in abject servitude, or the physical, moral, and political evils which spring directly from Slavery. But, in addition to these reasons or the interference of Congress, the Domestic Slave Trade, of which this District is the seat, is an enormous abuse which calls loudly for redress. The District of Columbia is a great market to which human flesh and blood are almost daily sent for sale, from the neighboring States, and there sold again to supply the markets of the more remote South.—Your petitioners need not call to your recollection, the cruelties which accompany this traffic, the fetters which bind the slaves, the whips with which they are driven, the auctions at which they are sold. These are sights often before your eyes. Public and private prisons in the District are crowded with the wretched subjects of this trade.—Besides this, the permission of this traffic often leads to the enslaving of free men, who are sometimes kidnapped by violence, and sometimes sold under the laws which Congress permits.

Your petitioners, therefore, pray, that Congress will, without delay, enact such statute or statutes as may be necessary to abolish, immediately, Slavery in the District of Columbia; to declare every person coming into the District free; to annul all the regulations and ordinances of any municipal Corporation there, which make any distinction of right between persons of different colors; and to provide for the education of all colored children in the District.

The following letter from our esteemed friend John G. Whittier to the editor of the Liberator, commends itself to the serious attention of Abolitionists. We trust that the advocates of equal rights in Massachusetts, will profit by the suggestions in the letter, and prepare their petitions accordingly. In our own state, the time is too short before the close of the present session of the Legislature, to make much headway in getting up petitions, and perhaps it may be as well to omit it at present—for although many of our legislators have at this time a just sense of human rights, the time is not far distant when a majority of them will be duly prepared to declare and maintain them.

"There is some reason to fear, that our petitions for the abolition of Slavery in the District of Columbia will be treated as they were last year—thrown upon the table—unread—undebated. I fear, too, that our representatives, not feeling entirely confident of support at home, will not themselves be anxious to promote an investigation into the abominations which have made our capital city a reproach and a by-word throughout christendom. We ask too much of them. They will not, they *cannot*, go in advance of popular sentiment. It is, if I may so speak, *a political impossibility* for them to act upon this important and exciting question in accordance with our wishes, unless supported and strengthened by an assurance that, in so doing, they are but echoing the opinions and desires of those who placed them in their responsible stations; in short, that they are speaking and voting in the name and with the sanction of their constituents. It is no fear of Southern threats—no dread of encountering Southern orators or Southern duellists, which has made so many of our Northern representatives unfaithful to the cause of liberty. Their fears have been for their reputation at home, for their future re-election, to which the bare suspicion of abolitionism might prove fatal. Whatever might have been the case formerly, at the present time our 'dough-faces' in Congress are of our own home manufacture. It is not the Slavery of the South, but the pro-slavery of the North, which has 'frightened them from their propriety.'

Now what shall be done? How shall we strengthen the hands of our representatives, and enable them to stand up, firmly, on all occasions, the unflinching advocates of the Rights of Man?

I answer, let petitions, praying that our General Court at the coming session may instruct the Senators and request the Representatives of this Commonwealth, in Congress, to use their best endeavors for the abolition of slavery in the District of Columbia, be circulated without delay in all our towns. Let this be done SPEEDILY, THOROUGHLY.

I believe that a majority of our legislature will be favorable to the prayer of these petitions.

1. Because, in so doing, they will but express their approbation of the course pursued by our delegation in Congress last winter, and encourage them to persevere in the same.

2. Because whatever may be urged—and justly too—against an interference with the slaveholding states, nothing can be said in the Legislature of Massachusetts, in favor of the continuance of slavery in a territory over which Congress exercises exclusive legislation.

3. There is no man, in either branch of the legislature, who will now undertake to act as the champion of Slavery; the fate of the pro-slavery report and resolutions last winter is not yet forgotten.

Let us, then, do our duty; circulate our memorials faithfully; and let the voice of Massachusetts be heard in behalf of Freedom, as well as that of South Carolina in behalf of Slavery."

Eclesiastical Intolerance.

SYNOD OF NORTH CAROLINA. The Synod passed some strong resolutions of censure upon Barnes' Notes, and the last General Assembly. The following is quite "spirited:"

"That the spirit and principles of Abolitionists, are at variance with the precepts of the Gospel, we cannot doubt; and when men undertake to declare the relation of Master and Slave, sinful in itself, and a sufficient bar to Christian communion, they assume a power, not granted by Jesus Christ, or the Constitution of our Church; and therefore, "*from such.*"—whenever the General Assembly shall make slaveholding a test of Christian communion,—we shall feel it our duty, according to the letter and spirit of the Apostolic injunction, (1 *Tim.* VI. 1—5,) to "*withdraw*" ourselves."

The above resolution, being a part of the report of a Committee was unanimously adopted by the Synod, which was comprised of forty-five members, of whom thirty-one were clergymen. Another.

SYNOD OF VIRGINIA. This Synod also proposed to "withdraw" from Abolitionists, and also from the General Assembly if they don't take care what they say about the darling "institution," the idol of the southern church, SLAVERY. Hear:

"Synod solemnly affirm that the General Assembly of the Presbyterian church have no right to declare that relation sinful, which Christ and his Apostles teach to be consistent with the most unquestionable piety,—and that any act of the General Assembly which would impeach the Christian character of any man, because he is a slaveholder, would be a palpable violation of the just principles on which the union of our church was founded—as well as a daring usurpation of the authority granted by the Lord Jesus.* Lest the sentiments just expressed should be misunderstood, Synod would add that the likelihood of the necessity of any geographical division through the operation of this fanaticism is not so great as it was some time ago. Yet, on this subject, be the danger small or great, a vigilance corresponding to the exigencies of the times is our manifest duty."

But here comes the Gag Ecclesiastical.

"Resolutions against the Abolitionists were adopted at the late session of the Synod of South Carolina and Georgia. They instruct their delegates to the General Assembly to disavow all right of legislation or discussion on the subject whatever; to refuse to mingle in any act, by vote or speech, which involves even the discussion of this subject, and requiring them to withdraw from the General Assembly, and come home, upon any attempt by that body to legislate or discuss the subject at all."

And so it seems that these ecclesiastical tyrants imagine, that by thus gagging their delegates they will thereby stifle discussion! The designs of despots are sometimes successful for a season; but ultimately turn to the destruction of their projectors, and advance the cause they intended to defeat. The Slavery question must and will be agitated. Southern Synods aided by all the powers of darkness cannot prevent it.

From the contemplation of these acts of ecclesiastical intolerance, it is cheering to turn to the proceedings of other bodies where that liberty is enjoyed with which the Author of our religion has made us free. Where it is not *treason* to discuss the question, or even denounce the practice of slavery; and where the knee is not bent to its dark spirit.

SYNOD OF ILLINOIS.—The following resolutions were lately adopted by the Illinois Synod.

Whereas, we consider the 'System of American Slavery' a violation of God's law—in opposition to the spirit and object of the Gospel; and to no common degree, in the way of its progress and success in this country: Therefore,

1. *Resolved*, That efforts ought to be immediately made to convince the members of our Church, that, to hold our fellows, or human beings, as property, is a heinous sin against God, and as loudly calls for repentance and reformation, as Sabbath breaking or any other sin.

2. *Resolved*, That ministers, as watchmen on the walls of Zion, are in duty bound to 'cry aloud,' and 'shew the people their transgression and their sin' in this matter.

3. *Resolved*, That ministers who engage in the practice of buying and selling slaves, or approve of it in others, ought not to be permitted to preach to our congregations, or sit at our communion tables.

SYNOD OF CINCINNATI.—The following resolutions were reported to Synod and adopted, viz: 1st. *Resolved*, That this Synod recommend to the Presbytery and Churches within their bounds, to circulate as extensively as possible, and to forward to Congress, in due time, respectful petitions for the abolition of slavery in the District of Columbia. 2d. And also to the next General Assembly of the Presbyterian church, to enjoin it on all the Presbyteries and church Sessions under their care, to exclude from the communion of the church all persons who shall claim the right of property in their fellow-men.

The following interesting communication is from the pen of a philanthropic lady, who writes of what her eyes have seen and her ears heard. Here is no fiction. We hope often to hear from her.

MR. EDITOR,—In a recent journey through some of the slaveholding States, I availed myself of many opportunities, of acquainting myself with the condition and general disposition of that portion of the community in which you are specially interested. Though the laws relating to the instruction of slaves are in Maryland far less severe than they are in Virginia, yet their condition in that State is degraded and miserable in the extreme. Desertions are becoming *alarmingly* frequent, and the recovery of the fugitives is so *hopeless* when they have the good fortune to get within the limits of Pennsylvania, that the slaveholders are induced, by these circumstances, and an increasing inability to render their labor profitable, especially on the eastern shore of the Chesapeake, to dispose of them in great numbers for the Southern market. A gentleman, whose profession as civil Engineer had led him to explore very thoroughly that section of the State, assured me that the wretchedness of their condition was inexpressible and that little creatures whose lives must be the cost, of eight and ten years of age, were daily disposed of, for the South and West.

A lady of Hagerstown, a slave-owner and accustomed to them from her birth, in answer to my inquiry whether those who are well used, were tolerably contented in their servitude, assured me they were not, that the most fervent, unwavering, undying wish of their hearts, was to be free. In relation to the punishments to which they were subjected, she informed me with a smile, indicative of a doubt, how the information might sound in the ears of a Female from the North, "for a trifling offence we send them to the whipping-post, and *for any thing which is very bad* we sell them for the South, which is as dreadful to them as death. The same lady related a fact which occurred in her own family, and which gave me an idea of the nature of the crimes which doom the poor slaves to an early grave on the banks of the Mississippi or the Chattahoochee.

She was owner of a female slave, whose husband belonged to a gentleman, residing about twenty miles from Hagerstown. Perri was exceedingly attached to his wife, and by walking Saturday night after the close of his labor, and returning on Sunday night, he frequently procured for himself the enjoyment of the Sabbath in her society. But these visits of the slave were not agreeable to his master and he remonstrated, and finally asked Perri whether he would choose to relinquish his visits to Mary or receive a certain number of stripes, the morning after his return. "*I will choose to take the stripes Massa,*" said Perri. He accordingly continued his visits, at no time encroaching on the hours of labor, and as regularly received the threatened punishment for his delinquency. "Oh, Mary" said he, "my poor shoulders suffer for these happy visits to you." On one occasion, he became sick at Hagerstown and was unable to return. At the end of three weeks his master came to him, much exasperated, threw him into jail, and after long confinement, had him conducted chained and hand-cuffed by the place of Mary's residence, and sold him to a slave-dealer for Georgia. "Oh" said the lady, as she finished her story, "you have no idea how much trouble we have with them!" With ill-suppressed indignation I referred to the misery of the injured slaves, and she added, "well 'tis said they have no more feeling than brutes, but I think they have, for I thought my Mary would have gone distracted!"

It is but justice to the master to add, that he offered to purchase Mary, and her mistress left it with her to decide whether she would leave her or not. But she knew his cruelty too well, and the probability that in a fit of passion they should soon be separated, and ("*'twas strange, 'twas passing strange*") she refused to be sold.

A lady of New-Castle, Del. (Miss Margaret A. Dannagh) informed me that her mother, a widow, had liberated a large family of slaves, from conscientious motives—had instructed them in the common branches of education, and in the principles of religion with so much success that one of them became a minister of the Methodist denomination and had a pastoral charge in New-Castle. This lady whose name is an honor to her sex, is deeply engaged in Sabbath Schools for the slaves, and described many interesting cases of humble piety and devoted gratitude, among her pupils.

[For the Herald of Freedom.]

Mr. Editor,—The following extracts from a letter written by a pious, unpretending young lady of a remote town in Maine, probably without a *thought* of its being published, are sent you, with the hope that its insertion in the Herald may induce some of its readers to imitate her example, and *do what they can* in the cause of oppressed humanity. N.

"I have been long enough in —— to say something on the subject of slavery, and am happy to tell you that I have found some whose hearts are bleeding for that oppressed class of our fellow beings called "negroes." To these I proposed to have a Society formed. They readily consented, and we think that soon a flourishing society will rise to aid the blessed cause, feeble as it appears here at present. Slavery is not the theme in this wilderness part of Maine as it is at the West. Speak of it and the people will appear alarmed, and hush the subject, saying, "the niggers can't rise, they are not equal to the whites." This is the language of nearly all the back towns in the State. There is, however, an occasional pamphlet or paper that finds its way to the habitation of some feeling heart, and when this is the case, the family fall in with the reader and there it stops; proving the great want of public interest, and illustrating the saying of one of the devoted, self-denying men of old. "All seek their own." But, my friend, I hope the time will soon be different—they *are* becoming different. Yes, man's hard heart is beginning to feel for that long neglected class of fellow beings, and I would ask, is it not high time that this part of our *beloved land* was awake? Long has she been slumbering over the disgrace and cruelty which has cast a stain that will ever remain upon her annals.

America can no longer send forth her devoted laborers to raise the degraded of other nations without hearing it echoed back, "Physician, heal thyself." And O! that every lover of liberty and the upbuilding of good society, may awake and let this disgrace no longer rest upon this beloved land, but that they may raise their voices long and loud in behalf of the slave. I think were every man, woman and even child to have a realizing sense of their situation we should not see so much indifference in regard to this important subject.

I have seen but two Emancipators and three or four Liberators, since I came, from which I gathered quite a stock of information compared with opportunities I have, but *present* things are quite unknown to me, as the papers were rather old. I have received a letter from a young friend in H——, Mass. giving an account of two addresses delivered there, one by Mr. Stanton, and the other by Mr. Burleigh. She said both were eloquent; and that "while Mr. S. was speaking, the military company assembled around the meeting house, with the intention of making disturbance; but room was made for them on the north side of the house, when they marched in at the beat of the drum, and quietly seated themselves, listening to the powerful appeals of the speaker for more than an hour." This I think is improving fast, for when Mr. Thompson was among them they raised their voices loud against him and often declared "they would mob him" if he came among them. Such were the feelings manifested by some of the people in that enlightened region, and what then, I ask, can we expect from those who perhaps never saw a "black?"

O! my friend, when we look around and see the prejudice that exists in the human family I feel to cry out, "what shall we do? and to whom shall we look for assistance? Shall it be to the great ones of the earth? Shall it be to those who bear rule?" Alas! what reception does the subject meet from that source. The poor negroes seldom find friends in those who are able to render them the most assistance in a pecuniary point of view. I am acquainted with a gentlemen who is worth his thousands and might be of infinite benefit to this cause, but he "thinks the subject too *delicate* for the ladies' contemplation, especially. But thanks be to my Heavenly Father that my mind was ever enlightened upon this subject, and that I can do a little for this blind cause! Yes, it is a precious little, but I will do it. Had not Wm. Lloyd Garrison's peals of thunder (if I may so speak) reached my ears, I might have been ignorant of the evils which I now know do exist at the South. Many were fearful and trembling when he raised his blessed voice, that there would be war and a host of other dreadful things, but I was secretly hoping that he would continue to cry, and now, behold the blessed effects! He has succeeded to awaken the public in a great measure, in Massachusetts, and I wish he would come to Maine and rouse her from her deep slumber.

O, my friend, this glorious cause will go on, and all that remains for us is to do with our might whatsoever our hands find to do. All that I can do will not amount to much, as I have no one to look up to for pecuniary aid, but I am determined to deny myself, and I hope when my school term is finished, to earn some money, a part of which I intend to devote to the procuring of pamphlets, tracts and the like, (which I supposed are to be had at Garrison's office as they used to be) & distribute among my acquaintances. O it seems to me if I had the means I could do much, as my acquaintance is extensive in this region. When I think how limited my means are, it seems to me that I cannot bear it.

I became acquainted with a family of colored people in —— last summer, with whom I was much pleased. They take papers, belong to the church, and converse upon different subjects with much accuracy; and now, I ask, what can the whites do more who have had no better education? Ah! it is too cruel to say they do not know as much as the whites. Let them enjoy the privileges that the white people do, and see if they will not raise themselves.

(For the Herald of Freedom.)

Sketches of Slavery.

NUMBER I.

It was late at night, near or past eleven, and the various inmates of the dwelling had retired, save in one room, and that was directly below me. I was busily engaged in reading and was careful whenever I had occasion to move, lest at so late an hour I might disturb others. But in the midst of the silence and carefulness, the heavy stroke of a whip startled me. I listened to see if it were really in the house, or upon the side walk in the street below. But alas, I was quickly undeceived.—the blows fell at measured intervals of about half a minute each, with a dull dead sound as though received on the living flesh, and with a moderation that seemed intended to give every blow its full amount of pain and anguish before another was applied, so that none of the torture be lost but most prudently economised. After *the second or third blow I could hear a struggle* at every cut, which seemed as though the victim was bound to a high post bedstead, for I did hear the feet at every jump, as the raw hide fell, (which I afterwards learnt was the instrument used,) and at the same time the creaking of the bed-frame. A shuddering and suppressed cry was heard after the few first blows. Do please Massa—Do please Massa—Do please Massa—O Massa—O Massa—O Massa do please. I had now heard nearly twenty of these cruel and deliberate and hurried blows. I sprang on my feet, but I well knew that access to the bed-room of a slave-holder at midnight was no easy thing, and doubted not that any direct interference would be still more cruelly visited upon the back of the poor slave. So instead of this, I upset the chairs, kicked the poker across the room and the sheet iron fender back and forth, and every thing that could make a noise; for I resolved that they should know that there was at least one in the house to whom the lashes and the pleadings of the slave was no music to sleep by. Soon I paused in my uproar, to see if the sounds had ceased. All was still, for a minute or two, when I heard three more distinct blows, and was about to recommence the accompaniment, resolved that I *would not hear such cruelty*—but—thank God—the fourth blow fell not, and my heart was released. The whole number had been about twenty or thirty, laid on with a torturing deliberation that makes me shudder at the remembrance. Such are the refined and elevated scenes of the Slaver's household, and by no means uncommon in a family of many slaves. Scenes at which the heart of a *Savage* would revolt.

CLARKSON.

Our excellent friend, John G. Whittier, the associate editor of the Essex Gazette, has dissolved his connexion with that paper, and in the number of the 17th instant, has given to the public his valedictory. During his connexion with the Gazette he has endeavored, he says, to maintain those principles of impartial Liberty which form the basis of our republican institutions.

"Regarding domestic Slavery as a sin against God—a hideous anomaly in a government professedly free—blighting and mildew to the moral influence of our professions of free principles upon the nations of Europe—a curse in the Church—discord and danger in the State—in all things evil and full of wrong unimaginable, he has felt it to be his duty to bear a constant and consistent testimony against it. He trusts that his labors have not been altogether in vain.—Never, again, until slavery ceases to defile and curse our republic, will the spirit of Free Enquiry and Christian Liberty slumber in Essex County. Like the Greek fire it will blaze with fiercer intensity for every effort which is made to extinguish it; and the exercise of the rights of free discussion, and of petition and remonstrance against slavery will increase in proportion as those rights are called in question, or denied.—Cruel and lamentable as has been our indifference to the woes and wrongs of slavery, we are not yet prepared to introduce it into the North; nor to sacrifice our own liberties for its safety and perpetuity. And it is now evident to every one who has watched the progress of the present struggle, that it must terminate in the freedom of the slaves, or the slavery of the free.—The efforts of the enemies of liberty are indeed no longer disguised. We can see as it were the smoke of their furnaces—we can hear the sound of their hammers forging fetters for our limbs; we can see the very twisting of the cords which are to bind us with the bondmen. God forbid that we should surrender at a crisis like this, one of those rights which He has given us! If the malaria and the blight of slavery must be extended yet wider, let it not smite with barrenness the moral beauty of New England. If oppression requires new victims let not the land of the pilgrims pass its own children through the fire to Moloch."

The *Bangor Farmer*, one of the best conducted papers in Maine, has, with a most commendable frankness, renounced its former faith, and come out on the side of Truth and Liberty.—We hope to see it battling in earnest in the ranks of Immediate Emancipation.

"The Anti-Slavery Society of New-York, have been efficient in one thing at least; they have rescued several young colored men who have been kidnapped from New-York, for the purpose of selling them into slavery. We know of no reason why we should feel very sensitive for the honor and chivalry of those warm hearted Southerners, who came into our cities to steal human flesh and sell it like cattle. We have thought that the efforts of Anti-Slavery Societies were impolitic and dangerous—we now think differently—we love and approve those feelings of the heart which are called out for the relief of the poor and despised African—which can pursue the cause of suffering humanity, against the popular current, and which sacrifices ease, money, and popularity. It would be a glorious argument for the greatness of human nature, were it not that the evils in existence make these labors and sacrifices necessary."

Fire at Washington.

The public building occupied as the General Post Office, the City Post Office and the Patent Office, was destroyed by fire on the 15th instant. The fire is said to have originated in the cellar directly under the City Post Office, and was discovered between three and four o'clock in the morning, and such was the rapidity with which it spread that nothing was saved from the City Post Office or Patent Office. All the models, books and papers in the latter, it is said, were wholly destroyed. The books and papers connected with the General Post Office were mostly saved.

It is said that the messengers, or other subordinates of these offices claim the ashes made therein as a perquisite, and are in the habit of depositing them in the cellar and vaults of the building where the wood and coal are kept.—This being the case it is not difficult to conjecture in what manner the fire was communicated. Dry pine wood and coal and ashes alive with *burning* embers will not long remain together, in ordinary cases, without *breaking out.*

Slaveholding Philanthropy.

There is a set of men in the world, and, we are sorry to say, of *women* too, who are never satisfied unless they are engaged in doing what they call the "works of charity,"—i. e. putting the affairs of a man's household into confusion. We allude more particularly to that *clique* of preachers, who, of late years, have come among us in the South, preaching in our houses, and putting every thing into disorder—talking their tomfoolery, to our wives and daughters, and so turning their heads, that, instead of attending to their domestic duties, they are, during the day, out in every hole and corner, dunning their neighbours for money to be applied to some wild notion in in India or Africa—and setting up till midnight making jackets for the "poor heathen," who never wore or wanted a thread above their ribs; while their own children and servants are left to shiver in rags. And besides, a man can hardly put his foot out of his own doors, or go into church to worship and pray, without being assaulted by these beggars for charity's sake, and mulct in constant contributions to support some wild scheme—or feed some phantasm of this philanthropy run mad. And he must do all this too upon trust, and make no questions whether the Idol of Baal or his priests devour the daily offerings. These people are nuisances.

Another tribe of these intermeddlers in other people's concerns, who labor for love and not for money, is of the abolition school. Their *philanthropy* must be engaged—let what will come of it. The Lord hath called them to the work, say these blasphemous hypocrites, and they must gird up their loins and be doing. They have no business of their own, except to intermeddle with the business of others. Though murder and burning follow, their *philanthropy* stalks on in the world with its calm puritanical face perfectly unconcerned. We commend to them one of the grievances mentioned below in italics.

These various evils spring from a perverted source—from truth falsified by self love, and the lust of dominion. When the word of the Most High is regarded only in the *letter*, and religion is made to consist of *externals*, in long faces, and longer prayers,—and an entire *exemption from the business of the world*,—it is no wonder that the evils of hypocrisy and idleness should come upon us.

U. S. Tel.

PETITIONS IN PENNSYLVANIA.—The Pennsylvania abolitionists, besides petitioning Congress against slavery in the District of Columbia, are also urging the legislature of the state to restore the right of trial by jury to persons claimed as fugitive slaves. This is of more importance than can be readily seen. It would practically be almost equal to our adoption of the Jewish law on the subject; for few slaves would be claimed, and fewer still obtained, if it was necessary for the man who would carry his neighbor from freedom to slavery to establish his claim by legal evidence, to the satisfaction, not of a political judge, but of a jury of the yeomanry. And besides, the passing of such a law by the legislatures of the free states would be received as virtually a declaration against slavery itself, and would be so regarded at the south. It would be a legislative recognition of the *humanity*, at least, if not of the citizenship of colored men, if they were allowed a jury to decide in regard to the dearest of their earthly rights.

DIED

At his residence in Monroe street, N. Y., the 14th inst, Rev. JOHN ROBERT McDOWALL, aged 35 years, extensively known as the founder of the Moral Reform Societies, and editor of McDowall's Journal for the promotion of purity of morals.

In Brooklyn, Conn. the 11th inst., the venerable GEORGE BENSON, in the 85th year of his age. "In justness, he was an Aristides—in peaceableness, a Penn—in philanthropy a Clarkson." He was President of the New-England Anti-Slavery Society.

To Printers.—Can be had at a *Bargain*, if application be made soon, 175 pounds of

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partly worn, of which this is a specimen. The above will be sold together, or it will be divided into small Fonts to suit purchasers—a small quantity of which, every Printer would find very convenient for *notes and Fancy Job work, &c. Also, as above, six pairs good second hand Type Cases.—Apply at this Office. *Concord, Dec. 16, 1836.*

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Dec. 17 6m

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*Are we to understand the Synod as saying that Jesus Christ granted authority to hold slaves? If so, where is the grant to be found? Let us have book, chapter and verse.

POETRY.

[From the Philanthropist.]

Heaven hath no Bondmen.

God of the wretched! hear a mother's prayer.
Oh, let my infant live! tho' I have felt
Oppression's heaviest chain, for my loved child,
Hope still survives: a brighter day may dawn.
The love, that won a Saviour from the skies,
May touch the icy heart of those, who wring
The warm life blood from ours.

My child! my child!
How feebly thobs the heart! oh, would that mine
Were still'd forever! Now the cold, cold drops
Are gathering on thy brow. Just God and true!
Oh, let my infant live. Forgive the prayer!
Thou, who dost know the anguish of my soul,
Teach me to bow. *Alas, my child! my child!*
Thy little outstretch'd limbs, and trembling breath
Mark the destroyer's touch.

One moment more,
His eyes are turn'd on me. Those quivering lips—
Oh, could they but pronounce thy mother's name—
Vain hope! The last, keen pang of death is o'er;
The last tie severed. *I have none on earth*
To love me now. Ah, whither shall I go!
To whom for pity turn? My child! my child!
Oh, would that I were cold and still like thee!
But hark—methinks, a soothing voice I hear,
Breathing of love and pity—"Come to me,
Ye that are weary, and I will give you rest."
And now—methinks my child's sweet tones I hear:
Hark! hark! he sings—

"Why weep my mother? Forever I'm free
From the chain the oppressor had bound on me.
Look on me, mother, and dry thy tears;
Earth hath no crown like that thy infant wears.
Heaven hath no bondmen—I'm free, I'm free
From the chain that the white man had bound on me.

Weep not my mother! I drink of the flood
That flows from the throne of the living God.
Freely I drink, for no tyrant is there
To shed o'er my bosom the blight of despair.
Heaven hath no tyrants—I'm free, I'm free,
From the chain the oppressor hath bound on me.

Mother! a mansion of endless rest
Is fitted for thee in the home of the blest.
Tho' hard be thy portion, tho' bow'd to the dust,
Tho' weary and faint, still in God be thy trust.
Toil on, dearest mother, for soon thou'lt be free,
From the chain that the white man hath fasten'd on thee.

Hark! that sweet song—'tis the song of the blest—
Of earth's weary pilgrims, forever at rest.
Mother! I hasten to join in the strain,
Free from all dread of the lash or the chain;
Heaven hath no bondmen—I'm free, I'm free
From the chain the oppressor had fasten'd on me."

M. L. B.

Cincinnati, Oct. 25, 1836.

[From the Emancipator.]

The Female Slave.

Within a lowly cabin sat
A lonely woman, brooding o'er
The untold sorrows of her life,
And countless injuries she bore;
While on her bosom lay a child
Who fondly on the mother smiled.

Sad were her thoughts, as o'er her rushed
The memory of her former years—
The many bitter pangs, the smarts,
The cruelty, the blood, the tears
Which marked her long past life, and shed
The rays of sorrow on her head.

Her hue was dark—and this it was
That doomed her to the slavish state;
To cruel thraldom, there to wear
The fetters, bound by ruthless hate.
And while she o'er her infant hung
In mournful accents, thus she sung:

"Smile on, my boy, in childish glee,
While yet thou art from sorrow free;
For soon must *grief* the features trace,
Of him who is of Afric's race.

"Oh, yes! though strong, thou'rt doomed to be
A prey to savage cruelty;
To feel the pangs, and deep disgrace
The white man heaps on Afric's race.

"Soon must we part—my child must leave
The lonely mother here to grieve;
No more on earth to see thy face,
For thou'rt of Afric's hated race.

"And oh! my child, how keen the dart
Which then will pierce thy mother's heart,
When she shall see thy vacant place,
Because thou art of Afric's race."

She ceased—the wild birds carroll'd forth
Their sweetest songs from every tree,
And nature wore her brightest hue—
And all around was gay and free,
Save that lone woman, who alone
Of joy or happiness had none.

D. B.

[From Zion's Herald.]

"But the Lord is my defence; and my God is the rock of my refuge."—PSALMS xciv. 22.

Lead us not to bitter fountains,
Send us not to failing streams;
But above earth's highest mountains,
Where eternal glory beams;
Fragrant fields, and flowery meadows
Are too oft enchanted ground:
Lead us to the rock which shadows
Weary souls, where rest is found.

Yonder is a desert dreary.
Where most dangerous snares are spread,
Help the pilgrim, faint and weary;
Shadow and protect his head.
Lest the thurst for streams refreshing,
Mid a parched and barren soil,
Oh, Jehovah send *thy* blessing,
Ever healing balm and oil.

Onward rolls a frightful ocean,
Filled with whirlpools and distress,
Let the Holy Spirit's motion
Guide to founts of blessedness;
Let the *Star of Bethlehem* beaming,
Cheer us with its rays divine;
Let the heavenly bow of promise,
On our dark horizon shine.

Send us to immortal pleasures,
Which ne'er wither and decay:
Send us to substantial treasures,
Brighter than the orb of day.
Send us to the ROCK OF SAFETY,
Which protects, and which defends,
Keep us 'neath *that* sacred shelter
'Till life's toilsome journey ends.

JUSTITIA.

Hartford, Ct.

SLAVERY.

[From the N. Y. Evangelist.]

The Slave Daniel.

SAND LAKE, N. Y.,
October 13th, 1836.

Dear Brother,—Daniel was the name of a slave in the state of Kentucky. He was hired by an elder in the Presbyterian church. With this elder I boarded some months, and had an opportunity to learn the character of Daniel. Like the many slaves, he was ignorant, and yet from oracular instruction he had a considerable knowledge of the doctrines of the gospel. For some four years he had been a member of the Baptist church, and so far as might reasonably be expected he honored his profession.

The hut in which Daniel slept was near the house in which I boarded. Every few evenings, at all hours from bed time till day-break, my ears listened to the songs and prayers of Daniel. It seems that on going to sleep and in waking up at different hours in the night, his first and last thoughts were on heaven. This man, though bound in body, was a freeman in his soul. His often happy state of mind, makes me think of the declaration of the Saviour—"The kingdom of heaven is within you."

Many were my thoughts at midnight on hearing the songs and prayers of Daniel.—He was a slave, and I a freeman—he must acknowledge man as his master, I am at liberty to call no man master but Christ—his mind and body are in chains of darkness and despotism, and I am free to visit the schools of science and to gather intellectual sweets from every opening flower—he must bow to the choice of one whom he cannot love, and I am left to will and to act according to an enlightened judgment—he must go from friends, or friends must be torn from him, no matter how far distant, and I can be with my companions and friends whenever and wherever I please. How preferable my situation to his, yet his frequent and holy devotions at midnight hours, made me ashamed of my cold heart.

Before leaving this state for Kentucky, I had heard that slaves were destitute of that natural affection which cements hearts among us in the sweetest bonds of affection. Curiosity, therefore, led me to inquire of Daniel, how he felt when his wife was sent far away from him, to be disposed of at the discretion of a slave driver. The question was put to him one day as he was chopping wood at the door. At first he was serene, but no sooner was the name of his wife mentioned than he dropped his axe, and sadness marked his countenance. So near as I can recollect he replied in the following words:

"O massa! massa! (placing each hand upon his heaving bosom and with a down-cast countenance) massa, me feel as if heart crack right open, and the blood run all down. O, wife, wife, me no expect to see poor wife again. O! O massa, would not Daniel be glad to see wife once more?"

Before I left Kentucky, a singular providence brought Daniel's wife back into the neighborhood. But he is now made both to rejoice and to weep. He was overjoyed to see his old companion; but what shall he do, for he had recently taken another wife.—When he took his second wife he supposed that his first wife was as one actually dead. This, I believe, is the general impression among slaves when separated from their friends.

Daniel's first wife on returning home was compelled to leave her second husband, and now the same difficulty was between both parties, and neither knew what to do. It may not be out of place to state here, that this result is to be attributed to their masters who were professors of religion.

I shall close these remarks by the relation of one fact. One Saturday night Daniel came to me and said, "Massa, will you give poor nigga a permit to go and see wife?"—Daniel, said I, what do you mean by a permit? "O, massa," said he, "don't you know what a permit is? I guess you know not much about slaves, massa." No, said I, Daniel, the half of the evils of slavery had not been told me at the north. "Well, massa, my massa has gone from home, and I want to go see wife, and white men, patrollers, flog poor me on the road, if me no show a permit. It is two weeks now, massa, me work, and wife expects me to see her."

I sat down and wrote the permit, as his master was absent. But never were my feelings more indignant against slavery.—What! a minister of the gospel of Jesus Christ give a man, and a christian brother a written privilege to step across the street, or to go a few miles to see his wife, and that too in the year 1835! Tell it not in Gath.

A husband is compelled to work without wages two weeks to enrich his neighbor, and then the poor slave must consider it a great privilege to go on foot from one to two, four, eight, 12 and 15 miles, to see his dearest earthly friend. He must not leave the plantation until Saturday night, and he must be back early on Monday morning or meet the consequences. Husbands and wives, enjoying freedom, think of it.

In view of the two and a half millions of slaves we might well despair, were it not that our God once delivered a Daniel from the lion's den, and we believe our God is still in possession of love and power.

Yours, EBENEZER McDOWALL.

Good Advice of a Slaveholder.

In his last will and testament, the celebrated John Randolph of Roanoke, after several bequests, proceeds to direct as follows:

"3d. To pay the expenses, not exceeding four hundred dollars per annum, of the education of John Randolph Clay, until he shall arrive at the age of twenty-three,—*leaving with him my injunction, to scorn to eat the bread of idleness or dependence.*"

Excellent advice! If John Randolph Clay only follows it, the disgrace of slaveholding will never attach to his memory!

The bread of idleness and dependence!—That is what every slaveholder continually lives upon. Every man who is willing to earn his livelihood by his own honest labor, despises from his very soul, the idea of living upon the forced, unrequited labor of another! Slavery begets idleness, and the love of idleness perpetuates slavery.

The bread of dependence! Admirable language in the mouth of a slaveholder!—Where, in creation, shall we look for a being degraded by a more abject dependence than the slaveholder? Upon *whom* is he dependent? Upon the poor colored man he affects to despise, and without whose labor he must starve! The most dependent of all paupers. Only listen to his pathetic exclamations!

"*It will bankrupt the whole South!* IT WILL BANKRUPT THE WHOLE SOUTH! Oh! the terrible doctrine of abolitionism! IT WILL BANKRUPT THE WHOLE SOUTH!" Lynch the abolitionists, says the valiant General Duff Green, or "THE WHOLE SOUTH IS RUINED!" And so, at it they go! as though the very horrors of starvation awaited them, if they should only pay *honest wages to the laborers that feed them!*

Suppose the entire laboring population of the South, like the apprentices of Jamaica, without offering the least violence to any one of their effeminate and lily-handed dependents, should just throw down their hoes, and refuse to do another stroke of work without their wages—what would the clamerous deprecators of bankruptcy say then? They might wield the lash, "in the sweat of their brows, all the days of their lives," —it would yield them no bread. They might shoot down their former supporters and benefactors, because they would'nt continue to feed the idlers for nothing; but the process would produce no bread. If the laborers refused to work, they could not help themselves, without taking up the advice of John Randolph to John Randolph Clay.

"*Scorn to eat the bread of idleness and dependence.*" So said John Randolph of Roanoke, and so say the abolitionists of the North. When "our brethren of the South" will only consent to follow this advice, we promise to cease annoying them with our troublesome publications. "The literature of the world" will no longer be "against" them. In the mean time, they will find nothing more "incendiary" in our writings than in the last will and testament of John Randolph of Roanoke, who declared, in that instrument, that his *conscience* told him his slaves were entitled to freedom, and who left this charge to his favorite heir—"Scorn to eat the bread of idleness and dependence!" We should hardly know how to comprise the quintessence of abolitionism into a shorter sentence, unless it were the nearly parallel advice of the veteran abolitionist, George Bourne, formerly of Virginia, namely, "QUIT STEALING!"—*Friend of Man.*

Right to Interfere.

"But is this a matter with which the whole people of the United States are concerned? What have we at the North, who have no slaves, to do with slavery in the South? Is it of no concern to us that this principle of evil exists in the nation—is at war with the genius and the fundamental doctrines of our institutions—and is constantly degrading and besetting the spirit of the people? Is it nothing that it renders us

The Christian's scorn—the heathen's mirth?

"Are we to rest calmly, with the brand of infamy hissing on our foreheads, in consequence of the connexion which we have with its bonds of blood? Ought we not at least to wash our hands before the world, of any acquiescence in its wrongs and guilt?—But as men and philanthropists, have we nothing to do in this matter? Why, let me ask, are the chords of our hearts so tuned, that the cry of the injured, the wail of the oppressed, and the supplications of the needy, find a ready response within us, and impel us to their relief? Why do we burn with indignation at the relation of wrong and outrage? Why do we instinctively fly to the succour of the distressed? It is because God has given to man, in these impulses of his nature, a hold upon his fellow—a shield from his rapacity, and a barrier to his wrath. He has bound together the human family by these impalpable, though enduring bonds, for the most glorious and benificent purposes. In these emotions of our souls are found the strongest bulwarks of human freedom. *They are breakwaters built up by the Almighty in the ocean of human passion.*—From these sympathies flow forth the purest aspirations of philanthropy—the noblest efforts of patriotism. Without these, the world would be one vast Aceldama—there would be no right, except in the strong arm of liberty, except in the might of the conqueror—no ear to listen to the cry of the injured, and no hand to save the 'writhing slaves of wrong.' To stifle these emotions, then, is to do violence to the 'divinity that stirs within us,'—it is to outrage the spirit that gave us our own liberties, and that is our surest defence against the approaches of despotism. And shall Americans have no feeling for the bondmen in their own borders? Shall their sympathies be squandered upon the oppressed of other climes, while millions of their own countrymen bow beneath a yoke more galling than that which frets upon the neck of the Eastern serf?

'What! shall we send with lavish breath
Our sympathies across the wave,
Where manhood, on the field of death,
Strikes for his freedom, or a grave?
Shall prayers go up and hymns be sung
For Greece, the Moslem fetter spurning,
And millions hail, with pen and tongue,
Our light on all her altars burning?

Shall Belgium feel, and gallant France,
By Vendome's pile and Schoenbrun's wall,
And Poland, grasping on her lance
The impulse of our cheering call?
And shall the SLAVE beneath our eye
Clank o'er our fields his hateful chain,
And toss his fettered arms on high,
And groan for freedom's gift in vain?'

"Ay, shall it be a concern of ours to cheer the Pole in his death-struggle for freedom, and to feed the Greek while striking for the renovation of his country's liberties, and yet have nothing to do with beating the chain from the thrall of the Santee and Potomac? How shall the nations of the old world laugh to scorn our hypocrisy, if, while we cheer on the oppressed of their soils to victory, we help to fasten the manacle on our own countrymen! How should we libel the American name, and bring hissing upon American patriotism! As men, as philanthropists, as patriots, and above all as *Americans*, we have something to do with slavery."—*E. D. Barber's Oration.*

The Politics of Abolition.

Politicians are making many sage predictions about the movements of the abolitionists. The following is from the Richmond (Va.) Whig.

"The Election of Martin Van Buren, a northern man, who already recognizes the right of Congress to abolish slavery in the District, will be, it cannot fail to be, the most bigoted must perceive that it will be, *direct and powerful encouragement to abolitionists.* It will at once marshal their host. Assured that the President is not unfavorable to their views, they will strike for abolition in the District. They will make that the test in all elections. They will ring appeals upon an abstract liberty, equality of his creatures in the eye of the Creator, and the sinfulness of holding man in bondage, which a republican and religious people who know nothing of slavery but through their exaggerations, cannot withstand. They will enlist the united north in the crusade. They will overwhelmingly succeed in carrying their views in respects to the District. THEY WILL DRIVE THE SOUTH TO THE WALL, and compel her to dissolve the Union, or stand tamely by while the torch is applying to her dwellings and the assassin's steel to the throats of her women and children.

Such are the plain, the palpable, necessary consequences of electing to the Presidency a man who subscribes to the abstract power claimed for Congress by the abolitionists. Can any thing be more unnatural and astounding than that this man should find advocates, yea, furious advocates among Southern men? Does it not show how wide wide spread is the influence of the Federal Government, whose candidate he is? Does it not show that indirect corruption has diffused itself through the body politic?"

We can assure the "Whig," that abolitionists will derive "*Direct and powerful encouragement*," not from the election of this or that candidate to the Presidency, but from that high source whence they draw both their principles and hopes—from the power of truth and the promises of God. As to marshalling their host, that is already done.—And be the President favorable or not, let Congress hear or be deaf, they have struck already and "will strike," till the accomplishment, "for abolition in the District."—They will make that a test question.—They will ring appeals upon abstract liberty, until the glorious abstraction shall utterly exterminate a *practical curse.* They will ring appeals upon the equality of men in the eye of their Maker, until he who lords it over God's heritage, shall become a hissing and a scorn throughout all nations. They will ring appeals upon the enormous sin of slavery until the ears of a self-styled republican and religious people shall tingle, and their hearts quake, and they redeem themselves from their hypocracy—do justice and love mercy. And they doubt not that their views concerning the District will be full accomplished—and that the North will be enlisted and that the South will not keep back. Abolitionists have grand designs—exalted hopes—inexhaustible perseverance, and their efforts will be vast. But their designs—their hopes—their efforts rest not on the arm of flesh—on the result of a political game. They confide in the power of truth, and would learn their wisdom from the Bible. What they will do is not the "plain and palpable, the necessary consequence" of electing any man to the Presidency, but the plain, the palpable, the necessary consequence of their belief in the superior importance of the doctrines, compared with all the schemes and tactics of party warfare.

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